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ABSTRACT

In August 1971, a large number of Indian leaders, youth, and lay citizens participated in a workshop designed to develop skills and knowledge which public school personnel could use to improve Indian attendance and retention patterns in New Mexico. The workshop yielded much information relevant to Indian students in public schools. Speakers emphasized that many of the problems that confront Indian students arise from the differences between their cultural values and the cultural values which they encounter in public schools. Statistics relevant to Indian education were cited. Topics presented and discussed dealt with numerous aspects of Indian education including: reservation problems; school drop-out; parent involvement; education and culture; self-image of the Indian student; academic achievement; school-community relations; research pertaining to Indian education; stereotypes of the American Indian; teaching, counseling, and administration as they pertain to Indian students; and the development of Indian leadership in education. High school and college students voiced their viewpoints in panel discussions. Workshop recommendations for improving "Holding Power" revolved around two major concerns: making school more relevant to Indian youth; and improving school-community relations. Chapter II summarizes the speeches made by Indian leaders. Appendix A consists of a program of scheduled events, and Appendix B contains an evaluation of the workshop. (CM)

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THE "HOLDING POWER" WORKSHOP

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THE

"HOLDING POWER"

WORKSHOP

The participants who attended the workshop discussed in this booklet identified practices which New Mexico's public schools can utilize to improve the daily attendance and the year-to-year retention patterns of Indian youths.

1972

DEDICATION TO LEO REANO

Mr. Leo Reano, an Indian who taught school in his tribe's pueblo, Santo Domingo, attended the Workshop discussed in this booklet. He was an outstanding participant, helping all to understand and appreciate how the public schools could increase their holding power for Indian youths. Leo was accidentally killed in an automobile accident while this manuscript was being prepared. His tender thoughts, warm expressions, and sagacious comments will long be remembered by his many friends.

PREFACE

For the first time, Indians have a choice. They may choose to enroll in public schools, attend schools operated by the Bureau of Indian Affairs, or establish their own independent schools. Over fifty percent of all Indian youth are now enrolled in public school districts, but their attrition rate is unduly high. Too many are early school leavers (drop-outs or push-outs); too many have poor attendance records.

Approximately one-fourth of all New Mexico school districts enroll Indian students. In the spring of 1971, the New Mexico Research and Study Council, a public school-university organization representing north and central New Mexico, decided to do something constructive. It decided to identify practices which public schools could implement to improve the Indian attendance and retention patterns in New Mexico.

With the help of a grant from the New Mexico State Department of Education, assistance from the Southwest Cooperative Educational Laboratory, and the cooperation of the University of New Mexico Continuing Education Department and the Bureau of Indian Affairs, the New Mexico Research and Study Council embarked on a rather ambitious attack. The Council called upon a large number of Indian youth, leaders and lay citizens to help plan a workshop designed to improve the skills and knowledge with which public school personnel could further attract and hold Indian students. Bob Hall, a University of New Mexico graduate student in Educational Administration, was fundamental in performing this planning effort.

Seldom does a workshop have such great fortune in attracting participants. Ninety-three persons, including twenty-six speakers and panelists, participated, the vast majority of whom were Indian. Of the sixty-four full-time participants, one-half were Indians from seven tribes (Zuni, Navaho, Santo Domingo, Jemez, Cochiti, Taos, and San Ildefonso). Many of the participants enrolled in the workshop for college credit.

Contributing to the success of the workshop was the fact that participants came from many walks of life. Among those attending were a tribal governor, two school superintendents, high school principals, counselors, teachers, teacher aides, high school and college students, Indian leaders, and the Lieutenant Governor of New Mexico.

In the months following the "Holding Power" Workshop, I have heard many complimentary comments about the workshop. I would be at fault, however, if I failed to acknowledge that I probably learned as much as any participant about how Indian culture should be influencing New Mexico Public Schools.

Bob Hall and Betty M. Skupaka contributed significantly to the success of this workshop. Their many efforts are deeply appreciated.

R.F.T.

INTRODUCTION

The only good Indian is a dead Indian. If they're going to live in our country, it's time for them to start adapting to our ways. The Indian student is quiet, passive, and non-participating in the classroom. Indian students do not do well in school because they are not competitive. Indian students do not learn very fast. Their grades are always the lowest in the class. Indians are always good artists. Have Indians learned to tell time? They're always late for appointments. Indian students have pretty handwriting, but so many of them can't write complete sentences. They always get verb tenses mixed up. Thanksgiving vacation is coming up--I wonder how long it will take the Indian students to finally make it back to school from the reservation after the holidays. Indians must suffer from claustrophobia from living crowded together in those small houses in the pueblos. They're no different from any other minority group. If they want to be American--let them prove it. You never see Indian parents at school except perhaps when their children graduate from high school. Give an Indian a bottle of whiskey and he'll do anything for you. Indians make good athletes, but they sure don't make good students. It's time for Indians to come into the twentieth century. At least when we get the Indians kids in school, we can start training them in good habits of hygiene. Then maybe they'll take what they've learned back to the reservation. The government should stop giving the Indians everything. It's time they became producers instead of always being consumers. Indians are a patriotic group of people; so many of them have served in the

Armed Forces. Our technology has provided them with many advantages that they're too stubborn to accept. Since these Indian kids aren't good in academics, the best thing we can do is to channel them into vocational classes where they can at least learn to work with their hands. Indians do not seem to be too interested in education. Look at their high drop-out rate. They claim their culture isn't changing, but have you ever counted the number of television antennas on a reservation or pueblo? The Indian kids always seem so reluctant to speak out in class. Some of their celebrations are so colorful. It is unique to have such a primitive culture in the midst of twentieth century technology. There is no point in spending so much time on educating them. They won't stay in school anyway. Why should Indians have to worry about jobs? They know that Uncle Sam will support them. It seems a waste of money to educate Indian kids. They usually end up on the reservation anyway where there isn't anything to do. Indian students rarely mix with the other kids at school. How can they ever hope to be assimilated if they won't mingle? We should try to give them at least enough education to fill out a job application form. What difference does it make if they drop out of school? If everybody stayed in school, where would we get our garbage men, mechanics, and other manual laborers? Indians do not seem to realize that education is the key to social mobility in our society. Indian parents do not participate in school-related activities. Their rugs are lovely, and they are beginning to realize it. Have you noticed how high their asking price is now? Their school drop-out rate is the

highest of any ethnic group in the nation. Indians should realize that if they want to be a success in our society they must have an education. It's about time the Indians left the security of the reservation and joined the real world . . .

FACT? FICTION? FANTASY? All three elements inhere in these statements concerning Indians. Unfortunately, such comments are too often quoted, too seldom analyzed, and too readily accepted. The consequence has been a vicious circle process whereby such statements both contribute to and result from a gross stereotype of American Indians.

How has the stereotype affected the education of Indian students in the classroom? Most educators are cognizant that many of the statements are outgrowths of the stereotype--a stereotype that was conceived in nickel adventure tales of the "Wild West," buttressed by history books, imprinted by Hollywood, and perpetuated over the generations by the audiences of these media. So most educators are aware that, for the most part, these comments lack credibility. Still, how many educators have not at some time heard such comments? Or some similar to them and equally as damaging? Or worse still, through lack of understanding, perhaps have even articulated remarks analogous to these?

Most educators would readily acknowledge the invalidity of many of these comments. Most would also acknowledge that the invalidity might possibly accrue to the stereotype syndrome in its application to Indian cultures. However, not all of the comments lack validity. The most glaring exceptions pertain to the high drop-out rate of Indian students after they reach high school, their consistent scholastic

underachievement, and the lack of communication between the school and the Indian community. Statistics reveal that Indians have the highest drop-out rate of any ethnic group in the nation. In the Southwest, the drop-out rate for Indian students in grades 9-12 has been estimated to be 31 percent as compared to the national average of 23 percent. In New Mexico the Indian student drop-out rate from private, BIA, and public schools approximates 33.9 percent. Obviously the schools have failed to hold too many Indian students through to high school graduation. And this is precisely why the New Mexico Research and Study Council, in conjunction with the New Mexico State Department of Education, was impelled to conduct a workshop that would examine problems, alternative solutions, and implementation strategies that would assist educators in rendering educational services to Indian students. The emphasis was to be on public school education. The theme of the Workshop: "Holding Power for Indian Students in Public Schools in New Mexico."

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I

THE "HOLDING POWER" WORKSHOP

Purpose

The primary purpose of the Workshop was to bring together educators, Indian students and their parents, and tribal leaders to discuss problems confronted by New Mexico educators in serving Indian clients.

That the need for this type of Workshop existed was indicated by the

1) High drop-out rate of Indian students;

2) Scholastic under-achievement by Indian students;

3) Loss of Indian students' self-image; and

4) Poor communication between the schools and Indian leadership.

Objectives

The Workshop attempted to fulfill three primary objectives:

1) To identify problems confronting educators in serving Indian clients;

2) To brainstorm for possible solutions to these problems; and

3) To develop strategies for implementing solutions to the problems identified.

Setting

The Workshop was conducted at Fort Wingate, New Mexico, site of a BIA boarding school. Because of its proximity to Gallup--the acknowledged Indian capital of the world--and because of its own pervasive Indian aura, the atmosphere at Fort Wingate was conducive to developing an

appreciation for the beauty, perseverance, and seeming infinitude of Indian cultures and a deep sense of respect for the will that has enabled them to maintain their ethnic integrity. The setting at Fort Wingate was a major factor in molding the cooperative attitude apparent throughout the Workshop.

Program

The Workshop was conducted Monday through Friday, August 9-13, 1971. The Workshop Program was designed to incorporate diverse views concerning the problems encountered in public schools by Indian students, the problems confronting educators in serving Indian clients, and how these problems might be resolved. Indians occupying a variety of leadership roles, either in tribal affairs and/or education, participated as speakers, in question-answer sessions, in group discussions, in panel discussions, and in informal social situations. Indian students from both the high school and college levels were effective participants in the program.

The Workshop was offered on a credit, no-credit, degree or non-degree basis. Approximately seventy participants were enrolled for the Workshop through the College of Continuing Education at the University of New Mexico. The program included time for small group discussion. These discussions usually followed presentations by speakers or panel groups. Interested persons not enrolled in the Workshop and not formally designated as participants were encouraged to attend sessions when it was

convenient for them to do so. A number of "guests" dropped in for one or more sessions during the week.

The Workshop coincided with the annual BIA Navajo Area Teachers Orientation Program. A number of activities were shared by the two Workshop groups. One interesting activity was a Navajo wedding ceremony, with the subsequent feast and squaw and circle dancing. Other shared activities included speakers: Mr. Peter McDonald, President of the Navajo Nation; Dr. William "Buck" Benham, Assistant Area Director of Education in the Navajo Area; a rug action; a display of Indian arts and crafts; and a night-time visit to the Gallup Indian Ceremonial Dances. "Holding Power" participants found it convenient to attend other selected Navajo Area Orientation sessions. Conversely, several from the Navajo Area group formally enrolled in the "Holding Power" Workshop.

Participants in the Workshop roomed in the dormitories on the Fort Wingate campus. Meals were prepared and served in the Fort Wingate cafeteria.

Because all the activities were concentrated on the Fort Wingate campus, a "Workshop" atmosphere prevailed during the entire day, and the effect was one of total immersion. Although the Workshop program was intensive, the social sessions--both the scheduled and spontaneous ones--provided the necessary comic relief. A program of the scheduled events is included as Appendix A.

The unscheduled events were particularly relevant to the Workshop theme. The unscheduled events were informal sessions that brought

together the members of the different cultures that were represented at the Workshop. The unscheduled events included dining hall conversations, discussions during the walks from the dormitories to the classes, social gatherings in the dormitory recreation room, evening visits into Gallup, pow-wows complete with Indian drums and dancing--with young Indian students voluntarily educating the educators who did not know the "why" or "how" of the dance. These informal events afforded new insights into the different cultures and provided a solid basis for the understanding prerequisite to discussing common problems and conjointly seeking solutions.

Discourse

The Workshop yielded much information relevant to Indian students in public schools. Indian and "Western" cultural values were compared to illustrate the differences between the cultures as a factor contributing to the difficulties encountered by Indian students in educational settings. Statistics were also cited to substantiate the necessity for improving education and making it more relevant to Indian youth in public schools.

Cultural Values

It was emphasized that many of the problems that confront Indian students in public education are rooted in the dichotomy between their cultural values and the cultural values which they encounter in public schools. Many participants felt that too often the Indian student's cultural values are neither considered nor understood, if they are recognized at all. Basic differences between Indian cultural values and

"Western" cultural values that were stressed by Indian participants during the Workshop include the following:

Indian cultural values	"Western" cultural values
1) Cooperation between individuals	1) Competition between individuals
2) Status based on kinship, clan, geography	2) Status based on occupation, financial success, number of college degrees
3) Authority--local government with participation by all adults	3) Democracy--individual rights with representative government
4) Shame--individual gently reminded to desist, but not made to feel guilty over actions	4) Guilt--individual made to feel guilty for having done wrong
5) Compact living--several individuals sharing rooms	5) Large space with each individual having his own room
6) Habituation and leisure--do what is necessary	6) Work--considered a reward in itself
7) Horizontal time--no emphasis on past, present, future	7) Vertical time--emphasis on past, present, future
8) Saving--present needs emphasized	8) Saving--future oriented; wage economy
9) Cultural ties--tenacious	9) Cultural ties--flexible
10) Religion--natural phenomena explained by religion	10) Science--natural phenomena explained through science
11) Thought--cyclic and in keeping with nature	11) Thought--linear with cause-effect relationship emphasized
12) Discipline--uncles act as disciplinarians of the young; parents' role is primarily one of tender loving care.	12) Discipline--parents are disciplinarians of the young.

Statistics

Statistics relevant to Indian education were cited. Statistical information pertaining to Indian education included demographic characteristics, drop-out of Indian students, and Indian graduates in the Southwest. It was felt that in the past, statistical studies simply generated more statistical studies instead of generating the needed educational reforms. It was hoped that information derived from this data would be utilized in planning and improving educational programs for Indian students.

Statistical Information Related to Indian Education

1) Demographic characteristics of American Indians[1]

- Between 1960 and 1968 the population growth rate for Indians in the United States was approximately 31%.
- Between 1960 and 1970 the population growth rate for Indians in New Mexico was almost 30%. McKinley County has the largest Indian population in New Mexico.
- Median age: The median age for the average Indian in 1960 was eleven years younger than the average White and four years younger than the average Black.
- Distribution of population--ages 0-29: 64.1% of the Indian population was between the ages 0-29, as compared to 49.5% of the White population and 58.1% of the Black population.
- Birth and death rates: The Indian birthrate is twice as high as the birthrate for the total poulation. The infant mortality rate in 1967 for Indians was 41% higher, the mortality rate 28% greater, and the life expectancy 6 1/2 years less than that of the total population.

- Fertility ratio: Indian fertility in 1960 was almost 60% higher than that of Whites and almost 30% higher than that of Blacks.

- Educational level--adult Indians: 2/3 of the Indian adults had no education beyond the elementary grades, compared to 2/3 of the White population, which had at least some high school education. Twenty five percent of adult Indians were functionally illiterate compared to 7% of adult Whites. Approximately 6% of adult Indians had more than 12 years of schooling compared to approximately 17% of the White population.

- Distribution of adult Indians by educational level, sex, residence, and region: More Indian men than women had less than five years of schooling in 1960. More Indian women than men had secondary school education; more Indian men than women had post-secondary schooling. Urban Indians had more schooling than rural Indians. The South and West had larger percentages of Indians with less than five years of education compared to the Northeast.

- Educational level--14-24 years old: Although Indians in this age group have more schooling than adult Indians, they still trail behind Whites and Blacks at all completion levels.

- Comparative participation in school by Indian children in 1960: Eighty-nine percent of Indian children between the ages 7-17 were enrolled in school as compared to 95% of White children and 91% of Black children. The greatest difference in school enrollment between Indians and Whites occurs in the 16-17 year age group.

- Grade level expectancy: The proportion of Indians at the expected grade level decreases at every age level. Grade-level expectancy differences between Indian and non-Indian children increases as the children get older.

2) Drop-out of Indian students in the Southwest[2]

- Comparison of drop-out rates in the Southwest with national averages: In grades 8-12, the drop-out rate in the Southwest was 12% higher than the national average. In grades 9-12, the drop-out rate in the Southwest was 8% higher than the national average.

- Graduate and drop-out percentages in Southwestern states: In comparison with other Southwestern states, New Mexico was second highest in percentage of high school graduates and second lowest in percentage of high school drop-outs.

- Drop-out in New Mexico by grade and sex: Highest percentage of drop-out occurs in the 8th and 10th grades. Total percentage of drop-out, grades 8-12 was 33.9%.

- Graduates and drop-outs among tribes: Of the tribes included in the study, the drop-out rates was highest for the Apache tribe and lowest for the Hopi tribe. The Hopi tribe produced the highest percentage of graduates; the Apache tribe the lowest.

3) The Indian graduate in the Southwest[3]

- Degree of Indian ancestry: An inverse relationship exists between degree of Indian ancestry and amount of post high school education.

- Use of tribal language in the home: An inverse relationship exists between fluency in the tribal language in the home and amount of post high school education.

- Use of tribal language by continuers and non-continuers: A negative relationship exists between the use of the tribal language in the home and the frequency of post high school education.

- Transfer from one high school to another: Those who do not continue their education beyond high school have a greater frequency of transfers from one school to another than continuers beyond high school.

- Repetition of grades: A positive relationship exists between repeating a school grade or subject and non-continuance of post high school education.

- Favorite subjects in high school: English was preferred by female continuers; home economics by non-continuers. Both male and female continuers and non-continuers preferred mathemathics. Second choice for male continuers was social studies; for non-continuers the second choice was industrial arts.

- Favorite activity in high school: Both male and female Indian students expressed a strong interest in athletics.

- Comparison of type of school attended: Eighty percent of public school graduates continued their education past high school; 76% of the students from private schools continued; and 64% of the students from federal schools continued.

- Reason for discontinuance of post high school programs: Female continuers cited marriage and pregnancy as the major reason for discontinuance of post high school education. Males listed inadequate finances and military draft or enlistment as major reasons for their discontinuing post high school programs.

- Comparison of Southwestern states as to percentage of post high school continuers and type of programs completed: 75% of the graduates from New Mexico continued their education beyond high school. Forty-nine percent of these completed vocational-technical training. Of the 22% that enrolled in college, only 4% completed.

- Recommendations for changes in high school programs: The following needs were cited by continuers--(1) better teachers; (2) higher scholastic requirements; (3) improved counseling and guidance. Non-continuers cited the need for more vocational education.

- Perceptions of prejudice: Over 90% of both continuers and non-continuers felt that they had not experienced prejudice in high schools.

Additional information pertinent to current education practices and to future planning for Indian education was presented during the course of the Workshop. Topics presented and discussed dealt with numerous aspects of Indian education. Included was information about reservation problems, school drop-out, parent involvement, education and culture, self-image of the Indian student, academic achievement, school-

community relations, research pertaining to Indian education, stereotypes of the American Indian, teaching, counseling, and administration as they pertain to Indian students, and the development of Indian leadership in education. Speakers who presented this information included Indians occupying roles of leadership in tribal affairs and education. The speeches are summarized in the following chapter.

II

SPEECH SUMMARIES

The speeches presented at the "Holding Power" Workshop were not reproduced in their entirety. Only the most salient points of each are included in the speech summaries which follow.

Dr. Buck Benham -- Assistant Area Director of Education for the Rocky Mountain Area (BIA)

Understanding Indian cultural values is a prerequisite to working effectively with Indian students. The differences between Indian cultural values and Western cultural values significantly affect the ways in which Indian children learn. Educators must be familiar with the Indian's cultural values and not criticize him for being "different" or for being reluctant to conform to "Western" standards and values.

Mr. Peter McDonald -- President of the Navajo Nation

The Navajo Reservation is large--a population of approximately 130,000 persons. And there is a big job to be done here. There are many problems to be solved. These problems include:

1. A 65% unemployment rate on the reservation;
2. Poor health;
3. Poor roads;
4. Inadequate housing; and
5. Inadequate school facilities.

Jobs are not being developed on the reservation. People have to learn in order to get jobs. Poverty is pervasive on the reservation and housing is too often substandard. All of these problems affect the children who are being taught.

You teachers are here because the task ahead of you is a serious one. Don't be a tourist just sight-seeing here on the reservation. It is necessary for you to be aware of the needs on the Navajo Reservation. You should be aware of how and why Indian parents want their children educated. You should know the priorities of need on the reservation.

We are in need of professional leadership: people knowledgeable in law, medicine, education, engineering. We need products, not panaceas. Give the Navajos the tools and understanding to start and complete a project. There is a job to be done, and I would like to see it done at some time soon with Navajo teachers.

Mr. Joe Sando -- "Indian Student Self-Image in Public Schools"

Dropout

The degree of dropout among Indian students is unknown because of unreported students. Since Indians may attend local schools, Albuquerque Indian School, or the Institute of Indian Arts in Santa Fe, there is a great deal of movement from one school to another. Oftentimes the student gets "lost in the shuffle."

Truancy is a frequent cause of dropout. The student's grades fall and he becomes embarrassed about his grades. Pregnancy and overage are also prevalent causes of dropout.

Parent Involvement

Parent involvement in their children's education is essential. So far there has not been much success in getting parents involved. They are not interested because they were not able to benefit from a good education. Older people are more traditional and not as aware of the values of education.

Education

There is much talk about changes in education, but so far no changes have been made. Indian perception of education is that nothing outside the textbook is important. Students want teachers to be resourceful and do things on their own. There is little relevance for the Indian student in the classroom. Everything American seems to be Anglo-American. With this philosophy, we've produced emotional cripples, resulting in lack of interest and failure.

Culture

Europe has many cultures and no one forces them to be one. It's hard to be the same. Language is the biggest problem because it is concerned with the way you think and your values.

Self-image

The methods, values, and superiority of the dominant culture are imposed. Students have a positive self-image on arrival at school. They've heard about history at home and then they hear about it at school. Textbook materials do not relate to students. Nothing in the classroom relates to their past experiences. They begin to reject their culture and blame their culture for failure at school. Indian students are said not to be competitive. How competitive can they be while lacking linguistic facility?

Achievement

The teacher's expectations are closely related to achievement. The monster created by American schools is social promotion. Too many students have accepted the easy route.

American society judges individuals by ethnic features. Many problems in the class are because of youth and not because of ethnic origin. Our students can't take notes or write essays.

School-Community Involvement

Students are looking for teacher involvement in the community. Otherwise meetings are a confrontation of strangers.

Indians have developed a "minority complex"--the feeling of too little too late. As an ethnic group there are less than 1,000,000 Indians in fifty states--all because of decimation of the group. The "minority complex" includes the feeling of being overwhelmed.

Mr. Willard Bass -- Southwestern Cooperative Educational Laboratory
"What Research Reveals about Dropout Rate and Academic Achievement among Indian Students"

Although there is some difference of opinion among researchers, certain conclusions based on research concerning Indian students cannot be challenged. These basic conclusions include the following:

1) The Indians' low level of schooling;
2) Their low level of achievement;
3) Their high dropout rate;
4) Their low college enrollment;
5) The high attrition rate of college students;
6) Their overageness at each grade level;
7) Their underenrollment as compared to other groups;
8) Their high absenteeism;
9) Their lack of punctuality; and
10) Their alienation, apathy, and low self-esteem.

However, the Coleman Report of 1966, Quality of Educational Opportunities, presents a new finding: that of all ethnic minorities except Orientals, Indians achieved highest. The minority rankings were: (1) Oriental; (2) Indian; (3) Puerto Rican; (4) Negro.

Research by John Bryde in 1966 found that Indians exceeded achievement norms through the fourth, fifth, and sixth grades.

Only after sixth grade did achievement decline. The decline in achievement at this juncture of the educational process was labeled "the cross-over phenomenon."

Mr. Harvey Paymella -- Associate Coordinator of Native American Studies, The University of New Mexico

What are educators doing about the problems revealed through research:

1) Linguistic deficiency;

2) Social maladjustment; and

3) Skills deficiency?

According to one authority, no Indian tribe has benefited from research. Only research benefits.

The school has failed its children; the children have not failed the schools. Indian students with different cultural values have different patterns of behavior. Education is not adjusting to these differences, but educators are constantly demanding that children adjust to them.

The Indian is affected by the stereotype created for him by the dominant culture. The stereotype incorporates misinterpretations of the cultural values to which the Indian adheres. How many times have you heard that

1) All Indians are good artists, or that

2) Indians are non-competitive?

The fact is that many Indians are not the least bit artistic. As for competition, Indians are group-oriented, not individual-oriented. Indians compete by groups, class, tribes, clans--not as individuals. Other cultural differences include the following:

1) For the white man, time flies. For the Indian, time is with us.

2) For the white man, work is virtue. For the Indian, work is now.

3) The white man saves for the future. Indians share. To show prosperity is to share.

4) The white man emphasizes mastery over nature. The Indian emphasizes harmony with nature.

5) The white man thinks linear. The Indian thinks in cycles and he is part of that cycle.

6) Status for the white man is occupation, money, college degrees, or class system. For the Indian, status is based on kinship, tribe, or clan.

7) For the white man, change is good. For the Indian, the old ways are the best.

8) The white man explains natural phenomena through the scientific approach. The Indian explains it through the supernatural.

9) The white man competes. The Indian co-operates.

10) Patterns of behavior differ. Shame and fear are Indian methods of control over the young. It's the boogyman, not the hickory stick. The Indians know who their leaders are. Perhaps that is why they are non-competitive. Everybody has a place in the Indian world.

Increased federal funding and spending have brought about no improvement in education. Indians still have the highest

"pushout" rate from schools, the greatest unemployment, the highest infant mortality. What are the educators doing?

There are better buildings, better equipment, better materials. But still the high dropout persists. The most glaring deficiencies of Indian college students are in English, math, and library skills and research.

The land status makes the Indian as an ethnic minority unique. Other unique characteristics of the Indians include the fact that they were on this land first, the land was stolen, their presence was denied. They are a "conquered" native, as opposed to other minorities. And finally they have maintained their culture intact since they were conquered.

"Programs for Effectively Serving Indian Clients: Teaching, Counseling, Administrative"

Mr. Leo Reano -- Teacher: Bernalillo High School
"Teaching"

A simulated classroom situation was presented. Mr. Reano chose several non-Keres speaking participants from the group and "taught" them a lesson. He taught the lesson in Keres, and the bewilderment of his "students" when they could not respond to his questions illustrated vividly the bewilderment of Indian students as they struggle to understand lessons in the English-dominated classroom.

Mr. Reano recommended that every teacher with Indian students in his classroom should attempt to learn a few words in the language of those students. He suggested that the teacher

then begin with language instead of authoritative control. He emphasized the need for teaching materials that would be at the reading level of the students.

Mr. Benny Atencio -- Chairman, All-Indian Pueblo Council
"Counseling"

Counseling is not just a job for professional counselors. Counselors must respect the student's background and ideas. Present counseling procedures are too structured and systematized. For this reason, too often, counselors never get to the real problems that the students have come to them about. Flexibility must be a major part of every counseling session.

Mr. Bob Norris -- Indian Doctoral Student, University of New Mexico
"The Gap Between Indian Parents and the Schools"

Gaps between parents and schools exist all over the country. Across the nation, not all parents are involved in the schools. So it is not simply an Indian problem.

Indian parents do not discuss school with their children. They have entrusted their kids to the professionals, but the product that comes out is not always what they want.

Parents are not invited into the classroom. Nothing is explained to them. The school should tell the parents what it is attempting to do and ask them if this is what they want for their kids.

Lt. Governor Mondragon -- "The School's Responsibility in Educating Minority Group Children"

Too much time is being spent in name calling. The Indians and Spanish surnamed people know who they are and what they are. The next step is to find solutions for problems confronting the minority groups.

The language difference is the biggest problem for Indians in public schools. Lack of linguistic proficiency causes failure in every subject area. Too many kids are repeating grades.

Too many educators do not know the students, their community, or their ethnic-cultural background. This is not good. We must make the child better than he is; we must make him proud of what he is.

Counselors whould be careful not to implant their own ideas in the minds of the students. Often non-Indian counselors are over-zealous in their attempts to convert Indian students to their own values, even though this is not always done deliberately.

Mr. Benny Atencio -- Chairman, All-Indian Pueblo Council
"Administrative"

Our present curriculum stresses cultural genocide. These changes should be made:

1) National programs should be designed and implemented to educate Indians.

2) Indians should administer their programs according to their own priorities.

3) More Indian administrators should be developed.

4) Textbooks should be set aside and problems should be stressed.

5) Time should be set aside for rap sessions.

6) Public and private schools should abandon stereotypes and denigration of Indian cultures.

7) Land rights and water rights should be part of the Indian's education.

8) Programs should be developed so that there would be day-to-day contact with parents.

Mr. Delfin Lovato -- Vice-Chairman, All-Indian Pueblo Council
"Administrative" and "Counseling"

Politics has been a part of public schools in New Mexico. The result is that many programs have been jeopardized.

The state has failed to allow the people to program some of the money.

Administrators have much to learn from students. Instead of always teaching, they should be learning, too.

We are all counselors in a sense. We need to counsel students all of the time. One of the biggest problems in counseling concerns the lack of adequate personnel.

Mr. Allen Martinez --Talent Search Project
"Programs for Encouraging Indian Parent Involvement in School Activities"

Parent involvement would increase if the following points were followed:

1) Give Indians control of their own education;

2) Encourage students to meet the challenges confronting them;

3) Make better community use of school buildings;

4) Educate teachers so they will be aware of Indian values and customs;

5) Make better use of teachers as teachers, rather than as secretaries; and

6) Encourage contact between teachers and community outside the classroom.

Mr. Robert Montoya -- Talent Search Project

Parent involvement is important. However, the schools are not always willing to accept their involvement. Occasionally when parents try to participate, they are shut off by allocating to them only a few minutes of time to express their views. Some parents try to become involved, but the schools have a negative attitude toward our people.

We've been told that "until you become tax contributors and not tax consumers, you stay out." This discourages parents.

The only time the schools think about us is when they get money for us for education.

(In response to the speeches of Mr. Martinez and Mr. Montoya, the following recommendations for encouraging parent involvement were made:

1) Get students involved in the community. Their involvement might be an added incentive for parental involvement.

2) Many older people do not understand Spanish or English, so they do not go to meetings. Perhaps an interpreter could attend the meetings to help these people.

3) Get the meetings to the community. The Navajo land area is large. Meetings could be held in different areas and revolve on a schedule.

4) Announce meeting times well in advance to assure that the community will know where and when meetings are to be held.

5) Provide transportation for those who need it.

6) Schedule meetings so that the time will not conflict with parents' working schedules.

7) Work for the selection of Indian School Board members.)

Mr. Ernest Lovato -- "Ideas that Encourage Development of Indian Leadership Roles in Education"

We want Indian youth to grow and develop so that they can participate in leadership roles. We want policy makers, leaders, and decision-makers and not just "advisory groups."

The following recommendations will improve development of Indian Leadership:

Guidance and Counseling

1) Reduce the counselor/student ratio. Use counselors as counselors instead of as clerks. Aides could do the clerical work.

2) Counselors should not be disciplinarians.

Curriculum

1) Curriculum gives a bad image of the Indian. Have students research the libraries and interview community elders for materials on Indian culture, history, and tradition.

2) Have students write themes on contributions their people are making--both past and present. Have them write themes on current heroes such as Benny Atencio.

3) Enrich the curriculum. Make it relevant so that Indians will be able to get jobs.

4) Listen to the students and allow them to contribute.

Educators

1) Give us more responsibilities. We need to be allowed to make mistakes.

2) Give the Indian students involvement in something that they can do and it will give them the encouragement to continue.

3) Make the legislators work for you. You elected them to help you so solicit their help.

We must develop Indian leaders. Education is the key to developing Indian leadership which will eventually lead to self-control.

Indians are badly in need of a more positive image that they can emulate. They need to have models after whom they can pattern themselves.

We must set a good example for our children. Our example now will determine what our children will do later. We must all work together as partners and set examples that the new generation can follow.

Mr. Richard Wilson -- Coordinator of Native American Studies, UNM
"Multi-Cultural Education and Its Relation to (1) Self-image; (2) Preparation of other Cultures; (3) Knowledge of the conditions of Different Cultures"

Cultural platforms are constantly changing. Indian cultures are changing as well. But fundamental aspects of the Indian cultures have not changed. Educators should not be fooled by the superficial changes that have occurred in Indian cultures. In spite of new modes of transportation, dress, etc., the fundamentals of Indian cultures are unchanged. Don't be fooled by the T.V. antenna on the teepee. The world view of the Indians inside hasn't changed.

Cultural interface is a useful term for describing what has happened in education. Cultural interface views that one culture is presented as dominant and best. Americans, with their missionary zeal, have used education as a means of conversion rather than as a means of information and enlightenment. Education has been utilized as a tool for converting the "heathen." The result has been alienation of the young.

The dominant culture may not intentionally wish to do harm to minority cultures, but their capacity for mischief is immense because they control the institutions. Our educational system has never prepared young people to return to their own society to do those things which they value. It is no wonder that Indian

parents have not always been too enthusiastic about sending their children off to college. In most cases, going to college meant a one way trip. Their children never come home again.

The main business of the BIA is not education. Too often their policy has been one of coercive assimilation through education and removal of land from tribal control.

The dominant culture must realize that the reservation is not a ghetto but rather it is a sanctuary where Indians can go to be themselves--Indians.

All of the speakers noted specific problem areas in the education of Indian youth. The views of the Indian youth themselves were solicited, and their views were expressed at the Workshop through panel presentations composed of high school and college students. The students communicated their ideas on competition, curriculum, teachers, prejudice, culture awareness, Indian studies, and dominance of the majority culture in educational practices. The panel presentations are summarized in the following chapter.

III

PANEL PRESENTATIONS

The Indian students' point of view was articulated by the members of panel discussion groups. There were two panel presentations. The membership of one panel was composed of high school students or students who were recent high school graduates. The other panel was composed of four college students. The main ideas that emanated from these two groups follow.

Panel: High School Students

Competition

1) It is difficult to compete with other Indians. If you do, they will often put you down for being a "hot shot."

2) It is not necessary to compete with other Indians. The understanding is there, that we are all alike, and there is no difference between a person with little education and one with an M.A. degree.

3) Indian students are competitive until about the sixth grade. Competition is not too evident during grades K-3, but from grades 3-6, it is present. Competition tapers off in higher grade levels because of peer pressure.

4) Our parents do not tell us to compete. They tell us to listen to the teacher. We are taught respect by our parents, thus the competition is not there. It comes from respect for our elders.

5) We're afraid we'll say something wrong in class and get laughed at. This hampers competition. Once a student is ridiculed, he will never speak out again.

6) We have to compete when we leave the pueblo. We start competing when we are with other races to show that we can do as well as they do. Competition is growing now.

7) Lack of competition may be due to lack of motivation, especially when school is geared to the non-Indian. The curriculum does not reflect Indian life.

Curriculum

1) We need to have more Indian history. We should be hearing about inventions by our ancestors; Indian chiefs need to be heard about in the classroom--and not always as the villains. Arts and crafts are changing so that we are now hearing of Indian artists.

2) Put all students in classes that teach Indian culture. Whites would be interested, too, because they are tired of the other stuff.

3) Indian studies classes should be integrated, but Indian studies should be taught by Indians--even if they do not have college degrees. Village elders should be utilized for the teaching because they are the "textbooks."

4) Curriculum should encompass those areas of knowledge that students will not get at home. Math, reading, and writing skills are examples of such subjects.

5) Language classes should have beginner's classes. That includes the Chicano language. In areas where there are a lot of Chicano students, maybe the Chicanos do not need beginning Spanish. But we Indians do.

Teachers

1) Teachers take roll, lecture, and then dismiss the class. No significant learning occurs in this kind of situation. The kids need to learn how to

think, not just sit and listen. Also, too much emphasis is placed on grades. It is defeating and embarrassing to rank the lowest in the class. Self-evaluation is the best kind of evaluation.

2) Teachers teach and then go home. No effort is made to visit the Indian community in order to learn more about the Indian culture and the kids.

3) Students can learn much from each other. The students are the teacher's best resource in the classroom. Teachers need to make better use of these resources.

4) We need more Indian teachers. But the many laws are an obstacle to getting Indian teachers with degrees.

Prejudice

1) Everyone is prejudiced in his own way. Prejudice works two ways. There is prejudice in all schools. Everyone wants to feel that he is better than someone else.

2) The Spanish kids told me to go back to the reservation. But I suggested that they go back to Spain because I was here first.

3) We see prejudice even among our own people. For example, a big problem is the prejudice among the different tribes. In an Indian club in high school, the students from two different pueblos could not get along. It would be much better if we could get this kind of thing settled. We could start at home to settle problems of prejudice.

4) Chicano teachers speak their own language in class, and it seems as though they're making fun of us.

5) A lot of times, non-Indians will do things for you because they feel sorry for you. Don't give students breaks because you feel sorry for them. If you do, they may use you.

6) Some teachers spend too much time talking about back East. That seems like prejudice to those of us in the Southwest.

7) Everyone should have respect for each other. The Indians and those from other cultures should meet each other half way. Respecting each other is a first step in getting rid of prejudice.

Culture Awareness

1) Cultural awareness means being proud of yourself as an Indian because Indians have been put down so long. It means being proud of what you are as an Indian.

2) Cultural awareness means that we should not concentrate only on Indian culture. Then we would be doing the same thing the whites have been doing.

3) Cultural awareness means to look at all cultures together and then to look at them individually with respect for each one. Respect is important for your own culture, for others, and for the people from other cultures.

Panel: College Students

1) Education for the Indian is a brainwashing process. It is one-sided in favor of the dominant culture.

2) Navajos should make IQ tests in the Navajo Language and administer them to white students. If they do not do well, place them at the back of the room and label them retarded.

3) Indian studies are misplaced at the college level. They are needed at the elementary and secondary levels.

4) Education has consisted of imposing white cultural values on the Indians. It is a value judgment whereby everyone is led to believe that only the dominant society's values are good. What can Indian children think except that their own culture is bad?

5) Navajos should be brainwashing their own children. Now there are many children who don't even speak Navajo.

6) If educators are worried about Indians talking behind their backs, then they should learn the Indian's language.

7) Indian people need to articulate their own views; control their own destinies. Indian parents are beginning to demand "equal" time.

8) Education has many facets. It is the summation of all that goes on in living: religion, government, cultural beliefs. Education should be a plural system of the best of everything.

9) Education is more a disciplinary function rather than an academic institution.

The speakers, the panel members, and other participants in the Workshop stressed the variety of problems which hamper "Holding Power" for Indian youth in public schools. A number of recommendations for improving "Holding Power" were derived during the course of the Workshop. The recommendations revolved around two major concerns: (1) making school more relevant to Indian youth; and, (2) improving school-community relations.

IV

RECOMMENDATIONS

A. MAKING SCHOOL MORE RELEVANT FOR INDIAN YOUTH

These recommendations identify "Holding Power" techniques that might significantly affect the educational process for Indian students. Techniques were identified for the administrative, counseling, and classroom components of the school.

Administrative:

1) Teacher orientation--both preservice and in-service--programs for acquainting teachers with Indian cultural values, the academic strengths and weaknesses of the Indian students in the school system, and the school-community communication structure should be mandatory.

2) Parent orientation should be conducted to apprise parents of the educational program of the school.

3) Parents should be encouraged to become involved whenever possible in school-related activities.

4) Administrators should have a broad knowledge of Indian-related educational programs.

5) Indian staffing for educational programs should be emphasized.

6) Staff and students should be involved in school policy and administration.

7) Funds designated to benefit Indian students should be appropriated according to well-planned priorities.

8) Teacher evaluation should include effectiveness in working with Indian students.

9) Resources should be allocated for needed innovative materials.

10) Practice teaching and internship of future educators should include situations that would include working with Indian students.

11) Counselor-student ratios should be lowered.

12) Administrators should attempt frequent personal contacts in the community, in addition to keeping informed through printed information.

13) More emphasis should be placed on planning and implementing relevant educational programs.

14) All information relevant to educational programs for Indian students should be widely disseminated in the school and in the community.

Counseling:

1) Guidance and counseling should be continuous. Procedures for follow-up should be incorporated into the school guidance program.

2) Information concerning careers, job opportunities, scholarships, loans, and grants should be available to students, along with any necessary explanation of the information.

3) Counselors should be acquainted with the needs of the Indian clients they serve and the needs of the community in which they live.

Classroom:

1) Curriculum and activities should be relevant to the Indian students.

2) Teachers should know who and what the community resources are and utilize them.

3) Student-team learning might be utilized in the classroom as an effective teaching-learning technique.

4) Grading systems should be more flexible.

5) More emphasis should be given to student behavioral objectives.

6) Reading materials should be at the appropriate level.

7) Reading materials should be demonstrative of the nation's cultural plurality.

8) Tensions and pressures should be reduced.

9) More emphasis should be given to helping students develop a more positive self-image.

10) The student-teacher relationship should be one of mutual respect and mutual learning.

11) Teachers should have an awareness of language differences that might impede the Indian student's learning. It would be beneficial for teachers to learn a few words of the Indian student's language.

B. IMPROVING SCHOOL-COMMUNITY RELATIONS

1) Initial overtures in encouraging parent involvement in school activities could be made by school personnel.

2) The school should be aware of those people in the Indian community who would willingly serve as resource persons to enrich the school program.

3) School Board meetings could be brought to the people instead of always having the people come to the meetings. The meetings could be held in different locations, including meetings in the Indian community.

4) School personnel should voluntarily go into the Indian community in order to acquaint themselves with the community's needs, activities, and educational desires for its children.

5) School personnel should work closely with leaders from the Indian community to plan educational programs that positively influence Indian children.

6) School personnel should work with the Indian community in developing a priority system for fulfilling educational needs, and expend appropriated funds accordingly.

7) School personnel should work with the Indian community in making recommendations for legislation beneficial to Indian-related educational programs.

8) Members of the Indian community should have a genuine part in decision-making for the schools in which their children are enrolled. The decisions should not be made prior to the public discussion related to a particular question. The decisions should not be made in private with public acceptance merely a formality.

9) School personnel and community leaders should both strive for a relationship of mutual respect, trust, and confidence.

10) Cultural differences between the school and community should be recognized, accepted, and respected by both parties.

11) Where cultural differences exist, the common denominator of all cultures--the humanity of them--should be stressed as actions and alternative actions are carried out to resolve common problems.

The recommendations for making school more relevant to Indian youth and for improving school-community relations culminated the Workshop proceedings. A few remarks by Dr. Buck Benham on Friday morning, August 13, were particularly thought provoking. Dr. Benham pointed out that the problems of Indian youth were similar to problems confronted by many other students in public schools. He stressed, however, that although the problems in Indian education did not always differ in kind, there was a pronounced difference in the degree to which Indian students encountered the problems. He suggested that too often, ailments in education are treated symptomatically, and that this, perhaps, has been the case in solving educational problems for Indian youth. Dr. Benham expressed the need for diagnostically examining the symptoms evidenced by lack of "Holding Power" for Indian students, and then to develop a cure that would in time eradicate the causes of the symptoms.

"Farewell", and "Safe Journey" songs by participants from the Santo Domingo, Cochiti, and Navajo tribes brought the Workshop to a spontaneous conclusion. An evaluation of the Workshop appears as Appendix B.

END NOTES

[1]Herbert A. Aurbach and Estelle Fuchs, "Where Indians Live," The Status of American Indian Education, Pennsylvania State University, 1970: An Interim Report of the National Study of American Indian Education to the Office of Education, U.S. Department of Health, Education and Welfare.

[2] Charles S. Owens and Willard Bass, The American Indian High School Drop-out in the Southwest, Southwestern Cooperative Educational Laboratory, Inc., 1969.

[3]Willard P. Bass, The American Indian High School Graduate in the Southwest, Southwest Cooperative Educational Laboratory, Inc., 1969.

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APPENDIX A

PROGRAM OF SCHEDULED EVENTS

Monday, August 9

10:00-12:00 -- Registration

1:00- 4:30 -- Speakers: Peter McDonald
Dr. Richard Tonigan, "Overview of Workshop"

Small Group Discussion

7:00 -- Speakers: Joe Sando, "Indian Student Self-Image in Public Schools"

Tuesday, August 10

9:00-11:30 -- Speakers: Willard Bass, Harvey Paymella, "What Research Reveals about the following:

1) Drop-out rate among Indian students;
2) Academic Achievement among Indian Students"

Small Group Discussion

1:00- 4:30 -- Speaker: Lt. Gov. Robert Mondragon, "The School's Responsibility in Educating Minority Group Children"

Panel: "Effective Methods and Techniques in the Classroom"

7:00 -- Speaker: Bob Norris, "The Gap Between Indian Parents and the Schools"

Wednesday, August 11

9:00-11:30 -- Panel Discussion: "Competition, Prejudice, and Achievement"

High School and College Students

Question-Answer Session

1:00- 4:30 -- Speakers: Leo Reano, Benny Atencio, and Delfin Lovato, "Programs for Effectively Serving Indian Clients: Teaching, Counseling, Administrative"

Student Panel Reaction

7:00 -- Navajo Wedding Ceremony, Squaw Dancing, Circle Dancing

Thursday, August 12

9:00-11:30 -- Panel: Allen Martinez and Robert Montoya "Programs for Encouraging Indian Parent Involvement in School Activities"

Speaker: Ernest Lovato, "Ideas That Encourage the Development of Indian Leadership Roles in Education"

Small Group Discussion

1:00- 4:30 -- Speaker: Richard Wilson, "Multi-cultural Education and Its Relationship to: 1) Self-Image; 2) Perception of Other Cultures; 3) Knowledge of the Conditions of Different Cultures"

Student Panel: "The Indian Student in Public Schools"

College Students

Speaker: Leo Reano, "The Meaning of the Indian Ceremonial"

7:00 Indian Ceremonial in Gallup

Friday, August 13

8:30- 9:30 -- Discussion: "Educational Strategies for Implementing 'Holding Power' Programs"

9:30 Closing Remarks: Dr. Buck Benham

APPENDIX B

EVALUATION OF THE WORKSHOP

The Workshop began with three primary objectives:

1) To identify the problems confronting educators in serving Indian clients;

2) To brainstorm possible solutions to these problems;

3) To develop strategies for implementing solutions to the problems identified.

Was the Workshop successful in fulfilling these three objectives? Obviously five days is too brief a time period in which to identify and find solutions for problems that have existed for many years. However, the Workshop did make a significant dent in pinpointing major problem areas. The Indian participants themselves repeatedly cited areas in educational planning and programming which have been most adverse to successful Indian participation in the educational process. Recommendations were made for possible solutions to the problems, and suggested implementation techniques were discussed. All three objectives, then, were dealt with although each was not given equal emphasis.

Perhaps the most emphasis was placed on problem identification. Many recommendations were proffered as possible solutions to the problems. A better equalization of time might have advanced the development of strategies for implementation of these recommendations. The time element was a limiting factor in increased emphasis on this objective.

Several participants recommended that a "Holding Power" Workshop be held again next year. The second Workshop could then resume and bring to completion the tasks that this Workshop could not complete. Several recommendations were made that would improve a second "Holding Power" Workshop, if one were to be held next year. The follow-up Workshop could be founded on information derived during this Workshop. Participants felt that additions to a follow-up Workshop should include:

1) Bringing in drop-outs who can express personally their reasons for having dropped out of school;

2) Bringing in more Indian parents to get their views on what they want out of education for their children;

3) Bringing in more school administrators so that they can discuss from their point of view the problems they have encountered in serving Indian clients;

4) Programming more dialogue between administrators and members of the Indian community;

5) Programming more small group discussion;

6) Ensuring better representation of the various tribes in New Mexico on the panels;

7) Bringing in educators who have introduced into their educational systems successful "Holding Power" programs for Indian students in public schools; and

8) Inviting teachers who can demonstrate <u>specific techniques</u> for making the classroom activities more relevant to the Indian students in the class.

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Council school districts also conduct a money and work-saving cooperative bid purchase program, and other activities. New Mexico school districts are encouraged to participate in the Council's programs.